

The Holy Cross Magazine

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January, 1947

Vol. LVIII

Number 1

Price, 25 cents

The Holy Cross Magazine

Published Monthly
by the

ORDER OF THE HOLY CROSS

Publication Office:
Cor. Tenth and Scull Streets
Lebanon, Pa.

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered at Lebanon, Pa., Postoffice as
second-class matter.

ADVERTISING RATES

Full page, per insertion	\$70.00
Half page " "	40.00
One inch " "	3.00

Requests for change of address
must be received by the 15th of the
preceding month and accompanied
with the old address.

All correspondence should be ad-
dressed to Holy Cross Press, West
Park, N. Y.

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THE HOLY CROSS MAGAZINE is the official publication of The Order of the Holy Cross, a mon-
astic community for men in the Episcopal Church.

TO THE BEST OF OUR KNOWLEDGE it is the only magazine in the Church devoted primarily
to the cultivation and development of the Spiritual Life.

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articles gratis. Without their continued and generous support it is doubtful if we could
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HOLY CROSS MAGAZINE

WEST PARK, N. Y.

The Holy Cross Magazine

Jan.



1947

The Aroostook

By ALFRED L. PEDERSON, S.S.J.E.

THIS attractive Indian name is possibly known to many through Mr. W. D. Howell's novel, *The Lady of the Aroostook*. Many imagined that the novelist had invented it for the a-going vessel which he made the scene of his romance. But today, many know of Aroostook potatoes, as they know of Florida oranges, or Rocky Ford melons, and in this way have learned that the Aroostook has a *bona fide* geographical reference. Look on a map of Maine to see how much of the northern part of the state—that wedge pushing up into Canada—this great Aroostook county comprises. Or, better, take the Bangor and Aroostook railroad (if you prefer to fly, the North East airline) and give yourself the benefit of at least a superficial survey of a wonderful farming country, whose greatest

development has taken place within the last quarter of a century. Here in this old New England State, you will find an aspect of newness characteristic of the West, though the prospect of the rolling country, with its wide ribbands of farm-lands, offers more variety than the western plains and prairies.

Charles Marrow Wilson in his book, *Aroostook: Our Last Frontier*, tells his readers that "Aroostook is the New America. It is the newest segment of Old Maine with a countryside resembling many other countrysides, yet duplicating none. There are strokes and tinges of Old New England; still broader strokes and brighter tinges of the Midwest. There are dashes and seasonings vaguely British—by way of Canada. But Aroostook is a land unto itself. Aroostook is a whopper

county. It is almost as big as the entire state of Massachusetts, bigger than the states of Rhode Island and Delaware combined. Aroostookers believe wholeheartedly in Aroostook. . . . Charms of Aroostook are buxom charms, sturdy flesh, red blood, virile earth and plenty of potatoes. There is no real place for slyness and mincing. It is a land of open sway, of unmuffled voices; of men who are proud of their life and work; who like to talk about it. There is no trace of the quivering nostril, and wily scheming, the multitudinous innuendoes of decadence which place the evil eye upon other portions of New England. Aroostook remains the land of spanking bays, not of plodding nags. And, it's a man's country, a truly masculine-minded America, a society built and maintained by virile masculinity."

Aroostook County, largest in the State, forms the northern and most of the eastern boundary of the State of Maine. Covering 6,453 square miles, not more than 20 per cent of the county is under cultivation as farm lands, yet that 20 per cent, or nearly a million acres, each summer becomes New England's greatest flower garden with thousands of acres of varicolored potato blossoms and seas of white, red, and crimson. The remaining 80 per cent of this northland is a wilderness of dense forest, sparkling lakes, rushing rivers, and streams.

Four Regions

Geographically and commercially, Aroostook has four characteristic regions. The southern part of the county centers on Houlton; then there is the Presque Isle—Fort Fairfield—Caribou area; there is the Van Buren—Fort Kent—Eagle Lake area in the extreme northeast; and finally, there is the vast expanse of roadless forest and hills, lakes, streams, and rivers comprising the western part of the county. This is cut by such famous rivers as the Aroostook, Machias, Fish, Allagash, St. John, Big and Little Black, and St. Francis, all flowing into the St. John to make it a broad, mighty river curving around the northern tip of Maine to where it flows down through New Brunswick to the sea.

Into such a land, the Mission Priests of the Society of St. John the Evangelist, at the invitation of the Bishop of Maine and the Diocesan Council came to work a little over a year ago. Here the Fathers carry on the work of rural missions.

It was during the Episcopate of the Rt. Rev. Henry Adams Neely, the second Bishop of Maine, that missions of the Episcopal Church were established in Aroostook County. Bishop Neely writes in the review of twenty years of his work, made in 1887 (see Journal



ST. LUKE'S CHURCH, CARIBOU

This is the center for the mission work of the Society of St. John Evangelist in Aroostook County, Maine.

p. 33) "In September (1867), moved by representations which had been made to me respecting the spiritual destitution of Aroostook County by one who had long labored there as a missionary of another religious body, and urgently solicited by him, I made a tour of inspection, through the upper part of that county, and was so much impressed by the paucity of houses of worship, and of religious ministrations of any kind, although there found but few communicants of our own, or persons who were familiar with our services, I determined to make an early effort to supply a manifest want."

The efforts of Bishop Neely resulted in the establishing of numerous missions in Aroostook county, some of which are now self-supporting parishes.

Five Missions

The missions now served by the Society of St. John the Evangelist are:

1. St. Luke's, Caribou—services first held in 1868. The congregation was organized in 1879.
2. Emmanuel Church, Ashland—organized as a mission in 1868.

3. The Church of the Adve Limestone—celebrates its seventh anniversary as a mission union with the Diocese in 1946.

4. All Saints Church, Masar—organized as a mission in 1946.

5. St. Ann's Church, Mars Hill—the youngest of the Aroostook missions. It is hoped that before too many months this faithful group, who have labored so devotedly for thirty odd years with only intermittent services, will soon be in union with the Diocese as an organized mission. Regular and well-attended services have been conducted in the American Legion Hall, Mars Hill since July, 1946. On Sundays, the Legion Hall takes on a very churchly atmosphere with a fine portable Altar, pulpit, and lectern presented to the Mission by Bishop Neely.

The above five Missions now served by the Fathers. Appeals have been made to the Fathers by groups of Church people in other communities in this section of the county. It has been possible to minister to individuals and families on occasion in these communities. Opportunity for

ansion of the Church's work is
rtailed for lack of an adequate
aff. The great need of this area
more men.

The Society has established it-
lf with headquarters in St.
uke's Mission House, formerly
e rectory of St. Luke's Mission
hurch, which is situated on one
of the main streets of Caribou. It
is a spacious old Maine house
with woodshed and barn connect-
ed. From here the Fathers carry
on their work covering a mileage
several times each week of 13
miles to the north, 28 miles to the
south, 43 miles to the west. Each
Sunday the Mission House car
travels a circuit of 132 miles.

The Madison Street Free Mission Chapel

By THOMAS J. WILLIAMS

A FORGOTTEN LANDMARK OF THE CATHOLIC REVIVAL
IN THE EPISCOPAL CHURCH (Continued)

The following schedule of
services was issued by the "Senior
Priest of the Mission," the Rev.
James Bonnar, on the Feast of St.
Bartholomew, 1857:

PRESENT HOURS FOR THE SERVICES
IN MADISON STREET MISSION CHAPEL,
256 MADISON STREET

SUNDAYS—Morning Prayer at.... 8½ a.m.

Litany, Communion Office, and

Sermon 10½ a.m.

Short Service, and Catechizing .. 4 p.m.

Evening Prayer, and Sermon 8 p.m.

DAILY—Morning Prayer at 9 a.m.

Litany (on Wednesdays and

Fridays) 12 m.

Evening Prayer 3 p.m.

Except that on Wednesdays and

the Eves of Holy Days, the

Evening Prayer and Sermon

is at 8 p.m.

HOLY COMMUNION—On every

Sunday, as above, and on all

other Holy Days, at 10½ a.m.

SUNDAY SCHOOL—Meets every

Sunday at 9½ a.m.

OFFERTORY—The Mission is en-
tirely supported from the alms

presented through the Offertory

PARISH LIBRARY—Open for the

delivery and return of Books,

every Wednesday evening at .. 7½ p.m.

THE CLERGY—May at any time

be found, by applying at the

Chapel, or at 145 East Broad-

way.

and devotional behaviour was ex-
pected from all who came to this
Place of God's Holy Worship,' en-
forced by appropriate texts from
Holy Writ. A printed notice was
also placed conspicuously at the
entrance and inside the chapel:—
'Persons Worshipping Here are
requested to Kneel in Prayer and
Stand in Praise.' "These hints,"
we are told, "though not proving
invariably effectual, were not
without much good result."

The attendance at the week-
day services, "celebrated with full
choral accompaniments," was
composed of "the scholars and
their teachers," as well as "of the
clerks and mechanics employed in
the building" in the printing of
The Churchman, "and the fami-
lies of some of those connected
with the establishment."

The schedule of services, given
above, concluded a "printed ad-
dress," which was "extensively cir-
culated among the inhabitants of
the district" for the purpose of
giving "a good idea of the prac-
tical object of the Mission" and
of encouraging attendance at its
services. It was addressed prima-
rily "to the residents of the dis-
trict... who had been used, when
in the old country, to attend the
Services of the Church of Eng-
land, but who had not sought
out the clergy of the Protestant
Episcopal Church here, nor had
gone to any church since coming
hither," having (it was suggest-
ed) "neglected their duty...
simply because they had come
hither entire strangers and
knew not at first where to turn."
The Mission was intended also to
meet the needs of those "who in



Mater et Filius

How to Behave

"The Chapel and its Services
excited not only great interest in
the Church, but much curiosity
in the world. Its Services, on Sun-
days, more especially, were gener-
ally crowded with all sorts and
conditions of people, some of
whom were occasionally disposed
to be not only irreverent, but dis-
orderly. It was a great novelty;
and there was at first, among
many who came, no appreciation
of its solemnity." It was neces-
sary, therefore, to have printed
and affixed to the benches a no-
tice to the effect that 'reverent

other parts of the country, had been in the habit of attending the Services of the Protestant Episcopal Church, but who from various causes, and . . . for a long time, had neglected to attend these," who yet would be glad "to find some place . . . where they might join in the well-remembered Prayers and Psalms, and hear the Lessons from Holy Scripture read as they used to hear them." The promoters of the Mission were "happy in being able to [announce] that for the use and accommodation of such persons as well as others who might think fit to come to it a Mission Chapel had been opened in that district . . . where the Services of the Protestant Episcopal Church were celebrated, not only on Sundays, but on every day of the week."

"You are very earnestly urged," the announcement continued, "to get back into your old ways of attending Divine Service," adding: "It may be that some of your children are growing up unchristened and uncatechized; but surely you will not allow them any longer to do so, when you are aware that there is within your reach, the opportunity now offered you of having them brought to Holy Baptism, and taught their duty to God and to you." The Clergy of the Mission were "ready by night or by day, to attend to the calls of the sick, and, whenever necessary, to alleviate the sufferings of those who were any way afflicted in mind, body, or estate." "Keep this paper and show it to your acquaintances, who may be living in this 'Fourth Aldermanic District'; tell them that you have found a place where they may go with you to worship the great God and our Saviour as they and you were used to do . . . when you were less taken up, perhaps, with the hard struggles of this work-a-day life. Tell them, too, that they are welcome . . . to enter at any time, and at all times,

the Chapel of the Mission; remember that there are no pews to rent; that there are no rates of any kind to be laid on you. This Mission is to be supported entirely by the free-will offerings of those who come to the Chapel to worship. . . . Everybody comes here on an equal footing." Especial note was made of the educational opportunities afforded by the Sunday School for boys and girls, and by the Day School for boys.

The Bishop Is Pleased

The circulation of the printed address was supplementary to an extensive campaign of "visiting among the poor and others of the district by the Clergy and their lay coadjutors." "In the course of about five months" these labors bore fruit in the gathering of "a pretty numerous class," which was carefully prepared for Confirmation. "The Bishop readily made an appointment to administer the Sacramental Rite." "The time fixed upon was the Eve of the Festival of All Saints. It was the Bishop's first visit to the chapel, and some anxiety was felt as to the impression it might make. The Bishop, Clergy, and Choristers entered the chapel in procession, preceded by the Wardens with their wands of office; and the Bishop proceeded to his chair at the north end of the altar, over which [the chair?] there was a small but tasteful canopy, decorated in front with the device of a mitre. The Bishop preached an eloquent sermon on the Festival; toward the close he alluded with deep feeling to the beautiful and solemn service in which they had been engaged, characterizing it as a fit attuning of their hearts for the higher sanctuary of heaven."

Mr. Ramsey notes with particular emphasis that "the Bishop delivered the Benediction to each separately, as well as laid his hands upon each head" in the actual ad-

ministration of Confirmation. The Confirmation Office, as well as Evensong preceding it, were "fully choral"—the first time, as was said, "that the Order of Confirmation was ever performed chorally in the American Church." (It is noteworthy that, as quoted by Mr. Ramsay, the Bishop, good Churchman though he was, in his address to the candidates made no allusion to the Seven-Fold Gift bestowed, but only "to the solemn Baptismal Vows they had now taken upon themselves, and the full privilege of the Church to which they had been admitted, and . . . the noble and responsible course of Christian life on which they had entered.") After the service the Bishop "expressed to the Mission Clergy his deep sense of its true devotional character, and the pleasure and satisfaction it had afforded him to participate in." His visit to the Mission Chapel, he assured them, had been highly delightful, having more than realized his utmost expectation." One can well understand that "the warm approval of their Diocese was . . . most encouraging to those concerned."

No less encouraging was the fact that "the influence of the Chapel in its proper arrangements, its . . . significant ornaments, and its correct and most devotional ritualism [sic] . . . was becoming powerful and widespread. The fame of the little Sanctuary and its Services," we are told, "extended far and wide. Both clergymen and laymen came from far and near to visit it; and by many of these, as well as others who applied by letters from distant parts of the Union, enquiries were made and satisfied, on various points, with the view to improvement in their own cases; and requests for such things as designs of our altar-cloths, copies of the Private Prayers, and instructions as to the ritual music, were constantly being received. In ve-

many instances more or less of what we had done . . . was adopted . . . and there is reason to believe with much advantage to all concerned."

Others Are Alarmed

The course of Catholic advance in the Anglican Communion, like the course of true love, has never run smooth. Episcopal approval, local evangelistic success, and nation-wide appreciation of the Mission's liturgical example, do not make up the whole story of the early days of the Madison Street Free Mission Chapel. The comments on the Mission and its services appearing in the secular newspapers—"principally of those who were not Churchmen, and were therefore ignorant on the subject of Church arrangement and ritualism"—were, at the worst, amusing. The religious press, however, "opened out upon it in . . . a more angry or a more malicious mood. But the 'Low Church' Press and also the 'High and Dry' . . . showed the bitterest animosity of all."

Of the latter the author of *Recent Recollections* gives no sample. Of the less hostile, if not altogether sympathetic accounts, one first, entitled "The New Mission Chapel," gives the impression of a visitor (evidently a woman) at Evensong on a Sunday evening. The Chapel was "a *bijou* of a place"—a "snug little ecclesiastical cubby." The "two superfluous candlesticks" on the altar, "in which were lighted candles, with the other appendages of the place, produced an appearance, which [seemed to the visitor] peculiar and semi-popish." The entrance of the clergymen "attended by twelve boys of different ages . . . all habited in surplices of spotless white," their distributing of themselves "on either side of the chancel on raised seats behind reading desks" and their reverent kneeling produced an effect

which was, to the writer, "picturesque and slightly dramatic." The effect of the opening Lord's Prayer, "pitched on an exceedingly high key, and chanted by all the priests and choristers and congregation, and accompanied by the organ . . . was very animating [!]" The most attractive feature of what the narrator was tempted to call "the entertainment" was the antiphonal chanting of the Psalter "in jubilant but set tones," as also of *Cantate Domino* and *Benedic Anima mea*.¹ "Animating" also was the monotony of the Apostles' Creed; and worthy of note was the fact that "during its utterance" all the priests and boys turned their backs to the audience." ("Forsooth and forsooth," as good King Henry VI was wont to say.)

¹ It will be remembered that the Gospel Canticles at Evening Prayer were excluded from the American Prayer-Book until the revision of 1892.

"The reading of the prayers was a trifle more monotonous than in Episcopal churches generally, and all the 'Amens' were given the full strength of the whole ecclesiastical company and congregation." (*O si sic omnes!*) "The mode of taking up the offering was remarked as "unique and singular. Two of the ecclesiastics, still habited in white surplices, left the altar and went among the audience [sic] and received the contributions in a red satin bag, which was subsequently placed by another priest on the golden plate" which had been set on the altar before the service began.

The sermon was a surprise to the reporter. "It was eminently practical and sensible," as all readers of THE HOLY CROSS MAGAZINE would agree, were there space to quote here the summary given. "It was written throughout in a style of finished simplicity, at



tained only by much practice;" the preacher was "doubtless a scholar." (One would like to know who this preacher was.)

Startling Innovation

It was noted in both accounts of the Services of the Madison Street Chapel in the secular press as an unusual divergence from current practice that the clergy and choir left the chapel *before* the congregation dispersed! "After the Benediction was pronounced there was the usual movement among the congregation, but the minister requested that we should all remain in our places for a moment. We of course obeyed, when the two vergers . . . with their wands in hand, resumed the positions they had occupied at the opening of the services; the clergy then passed out in single file, the boys followed in regular procession, last of all the congregation retired."

The visitor's estimate of the service as a whole is worth quoting: "To say nothing of the religious or irreligious influence of this peculiar mode of Christian worship, it must be conceded that as a work of mere art, it was quite perfect. . . . It was a sacred operative recitation, performed from beginning to end without jar or discord."

The other newspaper account quoted by Mr. Ramsay (who does not give the names of the papers in either case) is entitled "A Morning with the Puseyites." The writer (in this case, we think, a man) describes his visit to "what is commonly called a 'Puseyite' Chapel, in order to observe a mode of conducting the services of the Protestant Episcopal Church . . . entirely new in this country. As there had been occasion for much censorious criticism in some of the religious journals, on the score of its real or supposed tendencies to Romanism, an impartial description of it, by a disinterested observer," the

writer thought, "might not be without public interest." As the service attended was the Sunday Eucharist at 10:30 a. m., the description has points of particular interest to Catholic readers which justifies a few pertinent quotations.

"The service commenced with one of the priests chanting the Litany—the choir and congregation making the responses." Then followed a Psalm . . . (called the *Introit*), which was likewise chanted. The sermon preached was sound and evangelical. Next came the celebration of the Holy Communion."² This reporter was as much startled by the novelty of the method of collecting the alms as the supposed lady already quoted: the novelty being its "collection in . . . small red bags or purses, and [the] genuflection of the priest when the offertory was placed on the altar."³ No less unusual was "the reverencing in the same manner [i.e. genuflection] of the sacred elements, and bowing at the Name of Jesus, in the *Gloria in excelsis*, and elsewhere."

The comments of this observer are more sober, more intelligent, and more sympathetic than those of the lady. He found "the whole service . . . certainly impressive, solemn, and beautiful." It might be judged "too theatrical for the severer and simpler tastes of American Churchmen . . . and no doubt . . . calculated to give a shock to Protestant prejudices. . . . Nevertheless, there was nothing *said* in these services"—that the writer could discover—"which

²It must be remembered that at the period when this account was written the "Communion Service" was not considered to begin until the Offertory, the Ante-Communion or "Table Prayers" (including the sermon) being reckoned as part of the "regular Morning Service," whose other parts were Morning Prayer and Litany.

³The custom of presenting the alms at the altar *kneeling*, observed by Bishop Andrewes in his episcopal chapel, was revived by the early Tractarians, as may be seen in an old drawing (reproduced in Canon Ollard's book on the Oxford Movement) showing the sanctuary and altar of the Margaret Street Chapel about 1844.

was not laid down in, and prescribed by, the Prayer Book;" and he "did not know that for what ever was *done* in the Madison Street Chapel there was not, also, authority and warrant there." The friends of the Chapel are quoted as saying that "they sought only to give the Episcopal Service the effect it was originally designed to have . . . and that judging them without prejudice *renovation* ought not to be mistaken for *innovation*. The term 'Puseyite' they did not hold to be one of reproach."

"Attached to the church was to be a dispensary for the poor," and there was in contemplation a further enlargement of the usefulness of the Mission. "The sole object of the Mission was to do good . . . If the Chapel was meeting with opposition and enmity from some of the clergy, who had splendid churches and rich congregations, the promoters of the Mission couldn't help it. They expected opposition at the start; they were only surprised that it had been so mild as it was. What they most complained of was that the clergymen of the Episcopal Church should attack the Mission anonymously, through the columns of the . . . religious press, by starting the scarecrow cry 'Puseyism,' and creating the false impression that the whole concern was intended to be only a sort of bridge over which High Churchmen in New York might pass safely over to Rome." And they desired of Episcopalians was not "to condemn the Chapel on such testimony, but to come and see, then judge for themselves." This certainly," comments the reporter, "is not an unreasonable request, is it?"

He concludes his account with the words: "And here endeth our first 'morning with the Puseyites'"—a fitting conclusion to the second chapter of the history of the Madison Street Free Mission Chapel.

"My Lord and My God"

These prayers were written by a Navy Chaplain while he was on active duty in the Pacific. The author, who is a priest of our Church, wishes to remain anonymous. We hope that our readers will find these prayers helpful in their prayer life, as many others have found them.

The word was God; and the word was made flesh,—and of his fulness have all we received.

Who is the image of the invisible God. All things were created for Him, and by Him all things consist. In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him.

Christ is all, and in all,—the same yesterday, and today and forever.



Jesus-God, Lord Most Holy.

I would tell of the comradeship of thy godhead: of the power of thy name in human affairs—practical, hard human affairs. I would sing of thy glory shining in man: of the touch of thy mercy upon my hungering, sin-filled heart. The song must be heard, my Lord, and I would be a voice for thee.

Speak thou, Lord Christ,—though these lips of mine be never heard.



Christ, Lord of Human Flesh.

I know no other power than thine to quell these demons of hell playing with my heart and will.

When thou enterest, nothing is left untouched: every devil of pride and lust and hypocrisy stands naked before thee: every dark depth is plumbed and searched.

In thy patient omnipotence thou bringest forth even my self-centered life to play its little part in thy mysterious and wonderful kingdom.

Lord, I would open wide my heart and mind and will to thee.



O Jesus-God, I Love Thee.

It is a sense of thee in circumstances that outwardly belie all hope. It is a feeling that somehow thy kingdom of peace reigns within the turmoil and the chaos and the murky night. I have a quiet sense that even in myself, Lord, beneath these voids of loneliness and empty prayers there is a reservoir of faith—of thy giving, blessed Lord, which thou wilt replenish forever.

Lord Christ, I love thee. Make me love thee more and more.



O Christ, Christ.

All my proud little certainties crumble when the sight of human tragedy and wreckage strikes me like a blow. A wave of helplessness envelops me, and I look about for escape.

My hope is not in what I last found sure nor even in what all men and times hold true. I cannot rest on neat ideas or appropriate words or the healing of time. My hope, dear Lord and God, is thou thyself.

Oh, bring me a child's trustfulness, Christ-God. Give me thy steadfast walking through each moment as it comes. Bring a

yielding, seeking humility to my little mind which needs to know that it can only go so far.

I cannot offer correct, well-balanced solutions to hearts in anguish, Lord. I would give them thee.



Lord Christ.

Grant me grace to call thee forth in every soul I meet. Behind the eyes of people I would see thee—deep within their unknown selves. I would acknowledge thy majesty and power at one with the inmost life of man—thy brother.

Lord, I would love thee, see only thee, be true to thee alone, in everyone I meet.



Christ Jesus.

Lord and Saviour of our human, human world.

What shall I do with this little self which always seeks to please man?

Thou art my only Lord, dear Christ. Oh, free me from this half-way following of thee—this part obedience—this divided love.

Saviour-God, let my eyes be fixed on thee, on thee alone,—in thy brethren, in thy world—forever fixed in faith on thee.



Lord Jesus Christ.

Give thyself to people. Give thyself to us as we move about and cry aloud and whisper our fears and hopes in these twilights of our human courage.

And let no schemer in my heart raise a voice to claim the slightest acknowledgement of my part in thy blessing of thy brethren.

Come forth with power in people, Jesus-God. Let thy hand be seen just as it may seem best

to thee. It matters not who sought and loved thee first.

I would be known only as one who believes the wonders thou canst do with love of thee—in any man, woman, child.



Lord Jesus.

I know no systematic solutions to life—to the torment of desire, to the subtle poisons of pride, to cravings that never seem to find a final peace. I only know thee, my Lord. And when in the mystery of thy grace my trust in thee find roots down deep, thou dost use these half-tamed demon energies for good.

I cannot pretend that I find purity. But when doors and windows are open to thee, my Lord and God, out of my lights and shadows thy blessings somehow seem to carry into other lives.

I am grateful, O Christ. Praise be to thee, most gracious Lord.



Ah, Jesus-God, Thou Holy One—
Indwelling Our Humanity.

Tread thou my steps;
Speak thou the words;
Go thou in my glance;
Transfigure earth at thy touch,—
Though in all I may know little of
How or where thou art at work.



O Jesus Christ, Lord and God.

I know only thee to come to,—
for nothing else avails.

I come to thee with nothing but this poor half-way trustfulness. It is so small a thing, my Lord, which I place in thy hands.

Yet now, even as I speak, I feel that when I can yield thee my little faith, all that is needful has begun to come to me already—to be given again to thee, to man.

Lord, how can I be grateful enough?



O Jesus Christ

I cannot go on wrestling with this tireless conscience. I cannot hope to satisfy this stubborn law-giver which is so often so human—too loud, or too still. Its voice is too much an echo of my small vision and extravagant pride, my Lord. And now I come to kneel at thy feet to surrender my whole life to thee.

I do not seek escape from these dilemmas of good and evil, Jesus-God; I only ask for grace to trust thee fully in their midst. I do not ask that conscience be banished, or that the struggle cease. I only ask that I may love thee more.

O Christ of purity, judge me as thou wilt. In thy white light reveal me in my sin for what I am. But Lord, accept this humbled heart which knows thy mercy as its only hope.

When I feel my bitter need, my Lord, I cannot hope for perfection—only for thy forgiveness. And in thy grace is my trust, my peace, my joy.



O Jesus-God, Blessed Lord,
Comrade Most Patient.

There are quiet moments that come over me when I am grateful beyond speech and without any certain cause.

I am grateful to thee, my Lord—our Lord—for the sense of thee when schedules are confused and personalities all around are tense. I am grateful, Lord Jesus, for trustfulness which thou hast poured into my unsuspecting

heart. For all thy gifts—always undeserved and so often not even sought—O my Christ, our God, and Lord most dear, I give thee thanks from the bottom of my soul.

Increase my gratitude, Saviour Christ, that joy and trustfulness may overflow and fill the souls of people, near and far.

I have failed thee again, my Lord and God—failed again, and the dead weight of my sin crushing out the life within me.



Lord, Have Mercy, Have Mercy
Christ, Have Mercy.

O Jesus, God, Redeemer and comrade of the lost and weary, bring me back again to trusting thee. Turn my eyes from my wavering self to thee. What can I expect of this proud little nobility when he stops praising his Lord Christ, awaken my praise.

And yet, Lord, even as I sense my unworthiness and sin, even now something within is beginning to cry out in gratitude to thee. I could not know that my wrongs were sins against thy holiness, my God, unless thy gracious hand were already close upon my heart.

Lord of my life,—my praise and gratitude and love pour forth to thee. Praise be to thee, O Christ. Praise be unto thee, my God.



O Jesus, Lord.

So often I meet hostility in people that is too deep, too much part of themselves, for my words or ideas to touch. I find complexities and hardened scars within the souls of men, and on these my little formulas and certainties shatter like arrows of clay. And once again, our Christ, I come to understand how deep is our need and that thou alone canst truly heal.

Even when my efforts seem to bring some clarity and calm, to

need for thee and thee alone is
just as real.

O Christ, give me love for man.
Weave it in and through my every
meeting, in words and actions and
contacts of which I may never be
aware. O Christ, give me thy love
for man, and I need nothing more
that I may do my part.

+

O Jesus-God, Saviour and Lord
Most Wonderful.

Thy greatest miracles are
wrought on my desires. I can call
none other "Lord" than the one
who makes me want from my
heart's depth the holier way that
once I fought to cast aside. And
thou, my Lord, art he.

O blessed Christ, whose love
can even enter in and change my
wrong desires, thou art the end
and hope of all our frantic
searching. Thee, our Lord and
God, I worship and adore.

+

Christ,

Ever going on before: walking
on the restless waves: moving,
radiant, out of the midnight mists
to meet the trusting heart,—
Christ, make me wholly thine.

+

Christ,

Standing glorious in our very
midst as we peer about to seek
thee: breathing life eternal
through the bones and flesh and
matter of this earth,—Christ,
make us wholly, wholly thine.

+

Christ,

There is no other. Thy splen-
dour and thy glory shine forth
from within the tumult of crea-
tion. God—love—lowly, crucified
and risen—thou reignest even in
the heart of woe. Worlds are
ushered in awe and adoration.
Thou art, and thou alone, O
Christ, holy, holy, holy. . . .

The Christian in the World Today

By The Right Reverend C. AVERY MASON, S.T.D.

Part of a lecture under the auspices of the Society of St. Bede.

THE subject for our consid-
eration this evening is Man
in his three fundamental
relationships: to God, to his
neighbor, to himself. Before we
begin, let us state clearly that the
subject itself is far beyond human
comprehension. *No man can fully
understand the fundamental re-
lationship between himself and
God.* He can but dimly perceive
what at human best that relation
might be when we consider the
full humanity of our blessed
Lord. *We cannot comprehend
what that relationship is from
God's point of view* though
bathed in the revelation of Jesus
Christ as fully God. The same
problem confronts us in our deal-
ings with our fellow men. Hon-
estly I cannot fully understand
my relationships with my neigh-
bor nor his with me. Of myself
I know little indeed, for the pro-
cesses of my mind, body and affec-
tions at times quite baffle me.
Why am I what I am? And why
is it that the man I some time past
thought I was did not bear fruit
in the man I am today? Humbly
then let us proceed, feeling our
way falteringly, yet ever driven
on by a compelling power to seek
and be found in these funda-
mental relationships.

Let us first try to see what these
fundamental relationships are for
the majority of men in the world,
past and present, *who have not
known Christ.* In the second part
of our discussion let us consider
what the relationships are for
those of us who do know Christ.
If the Grace of our Lord will per-
mit us to do this thing, then we
shall be fortified more strongly

for the task of bringing men to
Christ and His Church. If we can
but grasp briefly the difference
between those who as humans
must have relationship with God,
their neighbors and themselves
outside the Christian fellowship,
and those who have the same
problems of relationship within
the Christian fellowship, then we
shall have won a victory over the
ignorance of our day.

Man's Fundamental Relationship to God

In the book of Genesis we are
told that in the beginning it was
God who created man in His own
image. Did it ever occur to you
that the Almighty having cre-
ated man would most certainly
endow him with ways of finding
out about his Creator, and fur-
thermore that the Creator would
hardly be satisfied to create man
in His own image, then hide from
the man He had created and re-
fuse to reveal Himself to His
creatures? As a matter of fact, we
know definitely the search of the
creature for his Creator, and the
revelation of the Creator to His
creatures began immediately and
has continued ever since. That
search and revelation, however,
were not limited to the children
of Israel. All primitives every-
where have had this hankering
after God and all primitives have
sensed, to a degree, His revela-
tion to themselves. In one of the
reports of the Bureau of Ameri-
can Ethnology, we have the fol-
lowing description of how the
Osage Indians account for their
knowledge of God:

In the olden days, it is stated,

a group of Osage men used to meet and "exchange ideas concerning the actions of the sun, moon and stars," which they observed move within the sky with marvelous precision, each in his own given path. They also noticed, in the course of their observations, that the travellers in the upper world move from one side of the sky to the other without making any disturbances in their relative position; and that with these great movements four changes take place in the vegetal life of the earth, which they agreed were effected by the actions of some of the heavenly travellers. The seasonal changes upon the earth, which appear to accompany the movements of the sun and other cosmic bodies suggested to these men the existence between sky and earth of a procreative relationship, an idea which fixed itself firmly in their minds. It fitted their notion that the earth was related to and influenced by all the great bodies that move around within the sky. However, they were not satisfied that these celestial bodies move without the guidance of some governing power, and they continued their search and their discussions. Then in the course of time, there crept into the minds of these men, who became known as the "Little Old Men," the thought that a *silent, invisible, creative power* pervades the sun, moon and stars and earth, gives to them life, and keeps them eternally in motion and perfect order. This creative power, which to their minds was the source of life, they named Wa-Kon-Da, "Mysterious Power," or sometimes a word I cannot pronounce, which meant the Cause of Being.

The Epistle to the Hebrews reminds us that God revealed Himself in "divers manners" in times past, and man's thoughts must have turned to Him in love, gratitude and worship. I am not so sure that the words of the

hymn are wholly right—that the heathen in their blindness bow down to wood and stone—for such scholars as Eva Ross prove, at least to me, that while the primitive may have had many limitations, he was not ignorant in his fundamental relationships. Furthermore, the wood and stone to which he bowed down were but a symbol of the God he worshipped, and he did *bow down*. The Psalmist was right when he said "The fool hath said in his heart there is no God." The primitive was no fool. I quote from Eva Ross—*Social Origins*, Page 73—"What is the religion of the primitive? We may say this: in general the primitives were more or less monotheistic (they believed in one God). Whilst they do not worship a supreme uncreated God, possessing all the heights of virtue and power, to the complete exclusion of other gods, yet almost without exception they do believe in a Supreme Being, and usually they attribute to Him almost theological concepts."

Bishop LeRoy in his volume *The Religion of the Primitives* asks these interesting questions—"Why is it that China today has less precise knowledge of God than ancient China possessed? Why is it that the religions of the ancient civilizations of Greece and Rome are less pure than that of the Negroes of Africa today?" There is an answer to these questions, namely, self-will on the part of man, but we must discuss that in the last lecture. The point we are trying to make here is that primitive man, without the human revelation of Christ, had a relationship with God which was positive and worshipful. The element of fear was dominant, just as the element of fear dominates lives in the secular world today. However, primitive man recognized himself as a creature subservient to the Creator. How could it have been otherwise? For

God created man in His own image and it was man, not God, who in the process of time defaced and defamed the image.

Man's Relation to Man

When we consider the fundamental relation of man with his fellowmen outside the Christian tradition and in its primitive form, we are struck with the dignity and wholesomeness of his relationships. Three areas should be taken into account: first, marriage, the fundamental relationship with his fellow human in the family. In the 19th chapter of St. Matthew's Gospel, the Pharisees questioned our Lord about divorce. You perhaps remember that they asked Him if it was lawful for a man to put away his wife for every cause. Our Lord's reply was in the negative. Then the Pharisees, wishing to push the point, reminded Jesus that the Mosaic law permitted divorce, to which Jesus replied that such was the case. However, the Mosaic permission was granted "because of the hardness of your hearts." Then our Lord ends the sentence with these significant words: "from the beginning it was not so," to which the Pharisees made no reply, for it was the truth. Primitive man in his fundamental human relationship was monogamous. We are told that the great students of anthropology, Westermarck, Lowie and Goldenweiser, all agree that promiscuity, as a social institution, did not exist. There was always some clearly defined individual marriage standard, which lasted beyond the period of child-bearing. "So God created man in His own image, in the image of God created he him: male and female created he them." (Gen. 1: 27.) Primitive man, in his most intimate relationship with his neighbor, observed a moral code—an ethical standard.

Our second area is the fundamental relationship between man

and man in the community or state without the Christian revelation. There has been a universal need of man for community and it is, therefore, correct to postulate the fact that the state or community is part of the design of God Himself. This truth is affirmed over and over again in Catholic theological writing. It would seem from a study of modern primitive tribes that the state in its beginnings was fundamentally simple. Perhaps the primitive peoples on this planet had a sneaking hunch that Lord Acton, who lived in the 19th Century of the Christian era, would be right when he said "all power corrupts, absolute power corrupts absolutely." The state or community was necessary if the family was to rear its young in any semblance of order and decency. It is interesting to note the words of Eva Ross in this connection: "In connection with the state's purpose of working for the common good, in many primitive tribes we find that the tribal organization even carries out some of the functions which the modern and much more complicated state also performs for its members. Nearly always food is set apart from the general produce of the chase for widows, the old, the sick and the disabled, even at the cost of great inconvenience and self-sacrifice. Many of the nomad tribes carry around their sick and helpless people in their wanderings, and if they find it impossible to continue to take care of them, they do not abandon them before providing as much food as they can spare, to ensure their living as long as possible." (Page 61.)

Primitive man had, shall we say, a social consciousness because he had a relationship with God. He had a concern for his family and his community.

The third area is the fundamental relationship between man and his neighbor so far as per-

sonal property is concerned. So far as primitive man is concerned, we know he did have personal property. Naturally, for nomadic tribes, property in terms of real estate was not practical. Nor was it practical to have a lot of encumbrances. The theory that primitive man owned all things in common has been pretty well exploded. However, the use of personal property must be guarded so that the welfare of our neighbor is considered and also the welfare of the whole community, by an insistence that property be used for its rightful ends. The two commandments, "Thou shalt not steal," and "Thou shalt not covet," clearly imply God's blessing upon private property and His concern that property be used for the purpose intended.

What does all this that has been said add up to? Isn't it something like this? Man, primitive man in his three fundamental relationships, was guided by moral consideration. He lived under what Barbara Ward and others have been describing as natural law, God's primitive, fundamental and basic organization of human society. Primitive man was not degenerate socially, religiously, or personally. He may have been limited, if we guard that word "limited" very carefully.

1. The fundamental relationship primitive man had to himself was probably about the same man has to himself today. The thought that the primitive was unintelligent has been largely dispelled. We may be superior to peoples of ancient times in terms of radio, mechanical invention and such things but it is doubtful if secular man today is superior to primitive man in ethics, art, or social consciousness. Frankly, our superiority seems to be based upon the assumption that material success and control is the yard-stick of measurement. Let us not forget that Europeans knew nothing of chocolate, maize,

potatoes, peanuts, squash, tomatoes, until the American primitive was "discovered." So far as the spiritual attitude of love and social responsibility are concerned, listen to this verbatim instruction to a young mother of the primitive tribe of Winnebago Indians: "When you are bringing up children, do not imagine that you are taking their part if you merely speak of loving them. Let them see it for themselves. Let them know what love is by seeing you give away things to the poor. Then they will know whether you are telling the truth or not." (P. Radin—"Primitive Man as a Philosopher," Page 72.) One can easily imagine a Christian grandmother telling her daughter the very same thing. Primitive man had a conscience. Being very much a man he was probably torn, as all of us are torn, by the conflict of his self-will against God. His conception of a future life may seem crude, but before we go too far in this sort of criticism we ourselves ought to look around and see what the current funeral practice and philosophy about death really is. The primitive man was primitive and in that one word lies his justification. He faced our trials and temptations but did not know of the redeeming love of Christ.

What Happened?

As we go on to our next consideration, we note a change taking place in human social history. The age of the primitive disappears and we find blossoming out the age of sophistication. What took place? Was it not what theologians call "The Fall of Man"? When, no one knows, but most certainly something happened or, more accurately, happens in the history of man. The primitive simplicity of monotheism gives way to polytheism, magic comes to take the place of religion, individual marriage

comes to be questioned, private property comes to take an excessive place. The community of God's family is torn by strife and discord. Why? Before trying to answer this great question, let us jump thousands of years and look, *if we can*, at modern man apart from the Christian revelation.

Dorothy Sayers in *Begin Here* makes the attempt to describe modern man in terms of his major interest. To do this she draws a chart of 7 steps, starting with mediaeval thought and coming down to the present. The steps are as follows:

1. The whole man, the image of God—theological man.
2. The whole man, a value in himself, apart from God—humanist man.
3. Man the embodied intelligence—rational man.
4. Homo-sapiens, the intelligent animal—biological man.
5. Man, the member of society—sociological man.
6. Man, the response to environment—psychological man.
7. Man, the response to the means of livelihood—economic man.

If we take Miss Sayers' analysis of the basic interest of modern man and think of him apart from the Christian tradition (if that is possible) we can look at him in his three fundamental relationships.

First will be his relationship to God. Has man, modern man, lost his appreciation of his fundamental relationship to God? I am sure that Miss Sayers thinks of economic man as secular-minded—*things* loom large in his consciousness. Our forebears would say he is worshipping not God but mammon. Now, as Al Smith would have said, "let us look at the record." P. A. Sorokin at Harvard has taken part in a considerable study of this subject. A hundred thousand paintings and sculptures were analysed as

to date and subject. During the 12th and 13th centuries, 97% of these were religious, 3% were secular. During the 20th century, 3.9% were religious and 96.1% were secular. Look at music. Mediaeval music was almost 100% religious. Between 1090 and 1290 there appears, for the first time, a secular music—that of the troubadours. The percentage of secular songs steadily increased until this century shows 95% secular. The same is true of architecture. We sometimes hear complaints about the vast cost and size of the Cathedral of St. John the Divine, yet glory in the skyline of New York, crowded with monuments to business but showing hardly a single church spire.

To the Unknown God

Unfortunately, Professor Soro-

kin can show similar trends in other civilizations, which should be a warning to us, for these same civilizations declined and fell. Neither the creed of Israel, found in Deuteronomy 6: "Hear, O Israel: The Lord our God is one Lord," nor the Christian fuller statement, "I believe in one God," is the dominant belief of this fair city. The fact is modern man, secular man, economic man, apart from the Christian tradition, has lost his realization of the fundamental relationship he has with God. This doesn't mean that the fundamental relationship does not still exist, but it does mean that secular man is not conscious of it. This has left modern man in the peculiar position of being able to blaspheme but not to swear, for to swear involves a conviction of



the almightiness of God, whereas profanity is what can be expected of disbelievers. Having lost consciousness of his fundamental relationship to God, modern man is the easy prey of every fear and lurking dread a distorted mind can imagine. Fear of life and fear of death is the characterization of this sort of thinking. And the realization of man's fundamental relationship to God changes all that. The secularist can come to realize his relationship to God by paying the price of war, by facing the stark reality of life. Listen to these words of an unknown soldier, found on his person after a battle in Italy:

Look, God, I have never spoken to you,
but now I want to say "How do you do?"
You see, God, they told me you didn't exist,
and like a fool I believed all this.

Last night from a shell-hole I saw your sky—
figured right then they told me a lie,
had I taken time to see the things you made,
I'd have known they weren't calling a spade a spade.

Wonder, God, if you'd shake my hand;
somehow, I feel that you will understand.
Funny I had to come to this hellish place
before I had time to see your face.

Well I guess there isn't much more to say,
but I'm sure glad, God, I met you today,
I guess the "zero hour" will soon be here,
but I'm not afraid since I know you're near.

The signal! Well, God, I'll have to go;

I like you lots—this I want you to know.

Look, now, this will be a horrible fight—

Who knows I may come to your house tonight.

Though I wasn't friendly with you before,

I wonder, God, if you'd wait at your door,

Look! I'm crying! Me! Shedding tears—

I wish I had known you these many years.

Well I have to go now, God,
Good-bye!

Strange since I met you, I'm not afraid to die.

There we see secular man in his fundamental relationship with God. Yet even this soldier was touched with the Christian



MAGNIFICAT

Kneel, Blessed Mother, to thy new-born Son,
Light all the candles of thy thankfulness.
The sword to pierce thy heart too soon shall come,
The cares of motherhood upon thee press.
Yet thine to-day, and thine the joy to be
Mother of GOD to all eternity.

—Katharine Tyndall

tradition, for the power of Christ is not limited to our willingness to accept Him. Jesus said "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (John 10: 16.) Even in a secular world the power of Christ, our Lord, is not fore-shortened to those who seek God. "No one cometh to the Father but by me." The terrible plight of modern secular man is that he has about him the guarding arms of the Almighty and knows it not. He has within himself the image of the Maker of the universe and doesn't recognize himself. He has at hand the power of the risen Christ, but blinded by his self-will and self-imposed ignorance, he doesn't know he feels it. The tragedy of secular man is described in one sentence by St. Paul—Romans 7: 24—"O wretched man that I am! who shall deliver me from the body of this death?" But secular man does not seem able to take the step of faith in Jesus Christ as did St. Paul. He finds himself hung in mid-air, pathetic in himself and in the eyes of the world—a sort of whirling automaton, who generates his own ideas and fences himself inside his little hell by refusal to recognize his fundamental relationship to God. Psychopathic, pathological, sociological, biological and a dozen other words are used to describe his state and condition but not one gives him real comfort, for each and all describe him apart from God. He is as a frightened horse or a terrified child—his boasting and antics are but the show-off of a mind clouded with fear. There is no use abusing him or trying to argue with him, but there is great value in showing him the winsomeness of Christ, his Redeemer and ours. It is Christ who can restore the fundamental relationship between man and God.

How Children's Minds Grow

By WILLIAM R. PHIPPS

THE widespread confusion which has existed for many years in the field of religious education in the Episcopal Church has finally made itself felt to such an extent that the recent General Convention took action. The Division of Christian Education has been restored to the rank of a Department of the National Council. This Department is asked to meet the responsibility of providing adequate syllabi and other materials to be used in teaching children in the Church schools. In addition to this change in the organization of the National Council with reference to religious education, it is good to know that additional funds have been voted for the specific purpose of building a curriculum and teaching materials.

Curriculum-building should not be approached with the view that it is a swivel-chair type of work. Curricula and teaching materials, if they are to be effective, are not produced at an office desk; they are not the materials and the experiences which someone imagines are good and proper for children; they are not always what one would want children to know and to be. In order for a curriculum to be vital and meaningful and effective in helping to bring about education, it needs to be constructed in the light of actual knowledge about actual children. Ideally, a curriculum should originate in the classroom before ever it appears in print.

In providing teaching materials to be used in Christian education, there are several basic questions to be answered:

1. Who is the learner?
 - a. How old is he?
 - b. What is his ability to learn in general?
 - c. What are his interests?
 - d. What has been his previous religious training or education?
 - e. What is his social development?
2. Who is to teach?
 - a. What has been his or her training in the art of teaching?
 - b. To what extent is this person able to equip himself or herself for teaching through the effective mastery of content and method?
 - c. Is the teacher of a sufficiently flexible type of mind that he or she will work with new materials and will adopt newer methods when provided with the proper training in the use of these?

3. What methods of teaching and evaluating teaching are to be employed?
 - a. Are the methods adapted to the children from the viewpoint of their age, mental and social maturity, and interest-levels?
 - b. Are the methods adapted to the materials which are to be used?
 - c. Are the methods based on a sound psychology of learning, or are they antiquated and ineffective?
4. What is to be taught? At what age-level is it to be taught? Or, which aspect of a certain subject is to be taught at a certain age-level?
 - a. The Bible
 - b. Doctrine as found in the Prayer Book
 - c. Church History
 - d. Christian Symbolism
 - e. The Hymnal
 - f. Prayer
 - g. Forms of worship
 - h. Christian character or Christian living

However basic these four large questions may be and it is admitted that there are other important questions to be answered, there is one question for which the curriculum-makers should have a clear answer, and that question is: *How do children's minds grow?*

The Mind at Work

While it is admitted that it is an abstruse question at a beginning can be made in finding an answer to it, if the word "mind" is interpreted and defined. Shall we begin by saying that by "mind" we do not mean "brain"? The word "mind" is taken to mean the function of the brain and the central nervous system. One does not see the mind; one sees the results of the mind at work. The mind at work may be likened unto the power of an engine. It is not the engine; nor yet is it the fuel which goes into the engine. It is the work that the engine does, the results that it produces.

Let us see, then, what makes the brain and the central nervous system work. In other words, let us see what causes the mind. The human organism is equipped not only with a brain and a central nervous system, but also with five senses. It is through the avenues of the senses that impressions are received by the organism: we taste and touch and see and hear and smell, and thereby get in touch with the world.

outside our own bodies. As a result of these impressions, the human organism makes certain responses in terms of gestures, movements, sounds, and thoughts. Since the speech which we use, the movements and actions which we perform, and the general behaviour which we exhibit are the results of the responses of the central nervous system to the impressions sent into the organism from our environment, it seems safe to say that one's total personality is a picture of that person's mind at work. Mind, then, might be defined as the function of the brain. It might also be defined as the total action of the individual.

The central nervous system may be compared with an engine in that it uses various grades of fuel, but its power or performance depends upon the use of the best fuel or the fuel best suited to its particular type. The fuel, so to speak, of the central nervous system is *experiences*. "Experience" in this sense, is defined as all that the human organism hears, sees, smells, touches, tastes, and all the reactions that the human organism makes to these impressions through sound, movement, and feeling in the emotional sense. In other words, all the impressions which reach the central nervous system of an individual through the five senses *plus* all the reactions that take place as a result of these incoming impressions may be called the experiences of the individual. The stimuli which cause an individual to react plus the reaction to the stimuli are that individual's experiences. They are the materials of his learning.

Environments and Reactions

Here we see that a great deal depends upon the environment of the human organism. Other things being equal, the individual will respond in terms of his environment. He will make only those responses which are called forth by his environment. When we realize that we learn our reactions, only our reactions, and all our reactions, and that we learn them to the degree and with the conditions and limitations with which we respectively accept them, it becomes increasingly important that the environment of an individual be the kind of environment that will call forth the type of reaction that is desired for the social group in which the individual is to live.

The value of experiences of a normal nature is clearly seen in the case of individuals who are handicapped through the absence or loss of one or more of the senses. A great deal of thought, effort, and time are spent on the education of the deaf, the dumb, and the blind, and those handicapped physically in other ways. When one or more of the senses is missing or impaired in an individual, no impressions can reach the central nervous system through the totally or partially blocked avenue of reception. Ways must be found around these blocked passages. The blind per-

son cannot see with his eyes, and therefore, he must be trained to "see" with his fingers. The deaf person cannot hear with his ears, and therefore he must be taught to hear with his eyes, either through reading the lips of others or by watching and interpreting the manual movements and gestures made by other people. Why is all this done? It is done in order that the experiences of the handicapped may approximate as closely as possible the experiences of people endowed normally with the basic senses which make possible their contact with their environment. We know that if we shut out normal experiences from an individual, the human organism being what it is, we impair the individual to that extent, since it is only through the use of experiences that the mind grows. It is only through the use of experiences that we learn. We are the sum total of all our experiences. Human organisms are what they are in terms of personality and character as a result of the quality and quantity of their reactions. Another way of expressing this fact is that human beings are what they are as a result of the *expressions* which they have made in response to the *impressions* which they have received from their environment.

Earlier in this article it was stated that "other things being equal," the individual will respond in terms of his environment. The other side of the picture shows us that the environment will influence the individual, or will call forth responses of the individual in terms of the individual's capacity and ability. All individuals are not the same. There is infinite variation among individuals, even among individuals in the same family group; even among those who spring from the same parents.

Let us return to our comparison of the human organism with an engine. It is apparent that the quality of the materials and the quality of construction of an engine may vary and do vary from engine to engine, even though the engines come from the same factory and are the results of the same assembly-line. If the physical quality of two engines differ, then by using the same type of fuel in both, we will secure different results in terms of power and performance.

If the nervous system—the learning mechanism—of one individual is different from that of another individual, even though both individuals are exposed to the same environment, the environment will call forth different responses, or responses that differ in quality and degree. It seems clear, then, that the mind is the function of the brain and central nervous system, and that, other things being equal, the brain functions in terms of its experiences; and that the experiences are conditioned not only by the ways in which the environment differs, but also by the physical structure and quality of the central nervous system.

Quality of Maturation

Here our comparison between the engine and the human organism breaks down. The human organism possesses at least one quality which an engine does not possess: this is the quality or characteristic of maturation. When an engine comes off the assembly-line and is tuned up and adjusted, it is at the peak of its performance. It does not usually grow better or more efficient or more perfect in performance as it grows older. With the human organism, however, there is the quality of maturation. The human organism, including the nervous system, develops, grows, and becomes increasingly able to respond to the experiences which come its way. In other words, as the human nervous system develops and matures, up to a certain point, it is able to make more and more complex responses to the stimuli offered by the environment. To all of us who have watched children grow, it is rather apparent how the personality in all its phases expands. We observe that the child grows physically and becomes increasingly able to engage in more and more complex physical activities, as the nerves and muscles develop to the point of mature co-ordination. We are conscious, also, that older children who have made normal development, are able to devote themselves to more mature mental problems and activities than a younger child. We observe, also, that the child develops socially from the stage where, as a very young child, he was the centre of the group, and had no thought for anyone else, to the point where he considers the group of which he is a member, shares his responsibilities with the group, and is concerned with the welfare of the group. The developing child grows aesthetically from the stage where he is satisfied with mere scribbling and random marks with a pencil or a crayon, which he calls a likeness of an animal, a tree, or a house, to the point where he is pleased only with a more accurate and a more beautiful representation of some aspect of his environment. We see the child, also, developing from the stage where he gives way freely to his feelings through expressions of fear, anger, disappointment, and sorrow, to the point where he has these emotions under control. In spiritual and ethical values, too, the child grows from his first crude and fumbling beginnings to a more mature sense of values in the realms of ethics and the things of the spirit.

As we observe a child growing and changing and developing physically, mentally, socially, emotionally, spiritually, and ethically, we are conscious that growth and change along these various lines takes place at differing rates, and even when maturity is reached, some of these phases of the human personality may still be incomplete. As teachers, or as parents, or as people who wish to hold an intelligent view of the growing and developing child, we should

recognize the fact that the environment which call forth these different types of response which make for growth and maturation is the *total* environment of the child. It is not merely the home environment and the school environment. There are many groups and agencies, and situations, and conditions in the child's environment which influence the child through the type of stimulation which they afford through the type of response which they call forth and consequently through the type of experiences which they provide. Let us recall once again that it is our reactions which we learn; and what we learn determines the type of person we are.

The Church School

The school seeks to function as a formal agency set up by society to the end that certain capacities and abilities may be developed in children, to the further end that they thereby be better able to take their place in the social group in which they are to live, and in which they will work and make their influence felt. The church school or the Sunday school is a formal agency maintained by the Church for the purpose of developing in boys and girls certain knowledges, skills, habits, attitudes, and ideas of Christian character which may function while these are being learned and which will continue to function with increasing effectiveness as the children grow into youth and adulthood. These schools, in short, through their planned curricula of academic, manual, and social experiences, seek to "set" the environment in order that, other things being equal, certain types of responses are more likely to be called forth than are other types of responses. In other words, schools recognize that the responses that an individual makes determine what the individual is and will become, and for that reason the situation which will call forth experiences are carefully planned with the individual in mind. Educators who are worthy of the name, whether in the field of secular or of religious education, take into consideration the capacity of each individual to become, and the maturation factor. School experiences which are provided to afford the means of the mind's growing are selected with consideration for the individual's interests, his tastes, his degree of maturity in the matter, and varying phases of the total development of the individual. Educators build their curricula in this manner because they are vitally interested in developing or causing growth in each individual, to the end that he may remain an individual and at the same time be developed to the maximum of his capacity.

As the word "mind" has been defined in this discussion, it is taken to mean personality. It has been suggested that there is a *mental* mind, a *social* mind, an *emotional* mind, an *aesthetic* mind, an *ethical*

ind, and a *spiritual* mind. Schools of the past, both secular and religious, were more concerned with the development of the "mental" mind, or the academic interests and capacities of the individual, than with the development of other phases of personality. It must be remembered and forever held in the foreground of one's consciousness, when one is working in order to teach a child, that *the whole child* comes to school, whether it be a secular school or a Sunday school. Trained teachers today realize that the child must not only be trained and developed mentally, but that it is most essential that the individual be developed physically, socially, morally, ethically, and spiritually. The curricula which the schools of that former day sought to administer were overloaded with situations and stimuli which sought mental

growth as the end product. There is a tendency today to include in the curricula not only those situations which will call forth responses which end in mental growth, but situations which will develop the child in the field of Christian habits and attitudes and desires.

It is to be hoped, then, that when the Department of Religious Education of the National Council sets itself to the task of providing curricula for the use of children of the Church in our many Church schools, it will take into careful account many of the findings of modern child psychologists, and the successful practices of modern teachers, and will prepare its materials not only in terms of the ends to be reached, but also in terms of "how a child's mind grows."

Christmas in Exile

I am a stranger in an alien city,
My casement window opens near
the sky,
Among the countless hordes that
throng below me
There can be no one lonelier
than I.

Yet I am not alone though no
word passes,
The silence is unbroken where
I kneel,
I gaze upon the vast celestial
spaces,
And the companionship of Angels
feel.

My spirit bows before the age-old
story,
Glory to GOD, goodwill to men
of peace,
With reverent love I kneel before
the manger,
Unfathomed mystery till time
shall cease.

There is a Presence in my lonely
dwelling,
Lonely no more, for surely He is
near,
Oh, peace and joy beyond all
earthly telling!
My soul adore Him, He, thy Lord
is here.

He came a stranger to His own
creation,
He lived, an alien in a world of
men,
And now to lonely hearts He
comes with comfort,
He only asks that we will let Him
in.

—Katharine Tyndall



A Permanent House in the West

By ALAN WHITTEMORE, O.H.C.

WHEN we took up work three years and a half ago on the Pyramid Lake Indian Reservation at Nixon, Nevada, it was understood between Bishop Lewis and ourselves, and we made it plain to our friends, that the undertaking was purely experimental. We are now convinced that the place for a permanent foundation will be nearer one of the great centers of population and transportation. We want to be so situated that people can come to our Western Monastery for retreats as, in the East, they come to Holy Cross.

Father Tiedemann and Father Adams have done a magnificent job with missions, schools of prayer, etc., along the entire West Coast; but they could have done still more had they been within striking distance of a great railroad center, as Holy Cross is with regard to New York.

Having made this decision, based on several years' experience, we are withdrawing from Nixon. But, though Father Tiedemann and Father Adams are returning to Holy Cross for the present, the Order is not turning its back upon the West. On the contrary, we recoil, please God, to strike still further afield. Father Tiedemann will return to the West Coast for many preaching engagements during the coming year, and we have our hearts and eyes open for an opportunity of founding a permanent house to the best advantage. The speed with which we can develop our permanent Western work will depend upon the number of men at our disposal.

Though we think that there are more strategic places for our purpose, we leave Nixon and

Nevada with very real regret. Bishop Lewis has been, from first to last, an understanding friend and a strong, wise counsellor. Though he would like us to stay in his diocese, he recognizes that we are under no obligation to remain and he is most gracious in his appreciation of what has been accomplished at Nixon. He told me when I last saw him that the material improvement of the property will in itself alone make it easier than it would otherwise have been to secure a successor.

We ask for your intercessions: that you will pray for Bishop Lewis, for the Diocese of Nevada, for the Paiute Indians, and most particularly, that a Priest or Priests may speedily be found to carry on and expand the work at Nixon. So far as our own plans are concerned, please pray that God will give us the men and the means for a permanent house of the Order in the far West and for guidance as to its location.

Family Prayer

By CALVIN BARKOW

POSTED over the door of a parishioner's dining room is this quotation: "Christ is a member of this house, the listener to every conversation, a guest at every meal." What peace, joy and love comes into the home where there is a constant recognition of The Unseen Guest—the Lord of Life.

America needs to rebuild its moral and spiritual fabric, and Family Prayer can be a powerful influence in uniting a home in love and mutual understanding. Where the father and mother lead in bringing their family to the

heart of God in prayer, it is certain that the children will grow in grace and in the knowledge of our Lord Jesus Christ.

The Prayer Book has a section under the title of "Family Prayers," which can be used profitably. One family in my parish has selected prayers from devotional manuals, books, magazines, and newspapers—and these form an excellent supplement. They have appropriately entitled the book *Prayers for the Day*.

It is difficult to find a convenient time for family prayer in most of our busy American homes. Susan is detained at the hair dressers, Bob is waylaid at football practice, or mother comes home late from a bridge party. But where there is a will there is a way. The best time for family prayer is before breakfast or at the breakfast table. To dedicate each day to God—to begin each day with God would be a great advance in our religious life. Thus in His companionship we can meet the problems and opportunities of the day.

No Christian home will omit the saying of grace and thanksgiving at mealtime. It is helpful to the children to let them have a part in this. Teach them simple grace: "Bless, O Lord, these gifts to our use and us to thy service, for Christ's sake. Amen." Or the whole family might sing and repeat together the stanza of the hymn: "Be present at our table, Lord, Here and everywhere adored; Thy creatures bless, and grant that we, May feast in Paradise with Thee. Amen."

There should be some religious objects in each home to remind all who enter, that this is a Christian household. A cross or crucifix in every bedroom; a prayer corner with a picture of our Lord; a votive light; a prayer desk with Bible, Prayer Book, and Manual of Devotions, will all prove helpful. If we are ever to have a Christian family of nations, we must

begin by teaching His Presence in our homes.

The night before going to Holy Communion, the family should make a proper preparation. Our great desire is to come closer to our Lord and in the Holy Eucharist He comes as close to us as He possibly can. It is our privilege to give Him a real welcome. So in our preparation we must remember how much we need Him, how much we long for His Presence, how much we need His grace and the forgiveness of our sins. We should tell Him all this in our prayers the night before our Communion. Here is a good short prayer to use as a basis: "Lord, come to me that Thou mayest cleanse me: Lord, come to me that Thou mayest heal me: Lord, come to me that Thou mayest make me holy: And grant that, when I have received Thee, I may never again be separated from Thee by my sins."

Bring the family to church at least five minutes before the service begins, and stay there five minutes after it is over. After receiving the Blessed Sacrament, the great thing is to thank God with all your heart. Psalm 150 is a good one to use for this purpose, adding other thanksgivings of your own and ending with the Lord's prayer. The best kind of thanksgiving, of course, is remembering how near to Jesus you have been and trying to retain the consciousness of His presence in your heart.

"Our Father, grant us grace to desire Thee with our whole heart; that so desiring we may seek and find Thee; and so finding Thee may love Thee; and loving Thee, may serve Thee, through Jesus Christ our Lord. Amen."



The Cycle of Prayer

The Cycle of Prayer of the American Church Union is an organized plan of intercessory Prayer for the Conversion of the United States to the Catholic Doctrine, Discipline, and Worship of *The Book of Common Prayer*.

Each day of the year is assigned to a different parish, or chapel of a Religious Order, at which time the Mass is offered for the special intentions of the Cycle. The assignments are so organized that the Cycle moves about the country and will be observed one day in California and the next in New York. A widespread geographical distribution is sought so that the work of prayer does not become the devotional responsibility of one area of the Church. It is more than just a clerical observance with a special intention at Mass. The people of each parish are also urged to co-operate by offering the same intercession on the assigned day. In some parishes, the priests distribute the intention leaflets among their people for private intercession. In other parishes, the priests organize a Day of Prayer so that successive periods of intercession are maintained in the church throughout the day. The latter arrangement is by far the most efficacious devotional exercise.

The Catholic Faith must be missionary. But the conversion of the full communicant body of the Church to a knowledge of the Catholic doctrine, discipline, and worship of *The Book of Common Prayer* is first a work of prayer. Without a continuous offering of intercession, the practical works of teaching, preaching, and legislation will fail. The special intercession leaflet is prepared to give specific and definite content to the general intention of The Cycle.

There are, no doubt, many in

the Church who would wish to take part in this work of intercession even though the parish of which they are communicants does not observe The Cycle of Prayer. There is no reason why Churchmen all through the country cannot add their prayers to the intentions observed at the official stations. The Committee on The Cycle of Prayer is prepared to send upon request of any interested Churchman a copy of the Intercession Leaflet. Such requests should be sent to The Cycle of Prayer of The American Church Union, 2101 65th Avenue, Philadelphia 38, Penna.

This year the American Church Union has decided to transfer its Novena for Reunion from Ascensiontide to January 18th-25th. Information from above address.

WORTH GETTING

If any of our readers are unfamiliar with the splendid series of leaflets published by the Church of the Advent, Boston, they will thank us for this notice. These leaflets are on interesting subjects, excellently written, brief and to the point, attractively printed and inexpensive.

Here are their titles to date:

- No. 1 *The Roots of Religion*, by Gordon Allport (Harvard Psychologist)
- No. 2* *A Marine Speaks*, by an Officer of the Marine Corps
- No. 3 *The Appeal of Anglican Catholicism to an Average Man*, by one who knows the "average man's" problems but whom we judge to be far above average.
- No. 4 *What is the Anglican Communion?* by John Wild, (Professor of Philosophy at Harvard)
- No. 5 *Is Alcohol Troubling You?* by an Alcoholic
- No. 6 *The Sacrament of Forgiveness*, an anonymous discussion of "Confession"
- No. 7 *The Meaning of Priesthood*, by Alan Watts (Episcopal Chaplain at Northwestern University and well-known to all our readers)

* No. 2—5c each. \$3.50 per 100.

All others—10c each. \$7.50 per 100.

Obtainable from The Advent Papers, 135 Mount Vernon Street, Boston 8, Massachusetts; and "worth getting."

On the Baptism of Christ

A sermon by St. Gregory of Nyssa for the Day of Lights, that is, for the festival of the Epiphany, when the Eastern Church commemorates the Baptism of our Lord.

THE time, then has come, and bears in its course the remembrance of holy mysteries, purifying man,—mysteries which purge out from soul and body even that sin which is hard to cleanse away, and which bring us back to that fairness of our first estate which God, the best of artificers, impressed upon us. Therefore it is that you, the initiated people, are gathered together; and that you bring also that people who have not made trial of them, leading like good fathers, by careful guidance, the uninitiated to the perfect reception of the faith. I for my part rejoice over both;—over you that are initiated, because you are enriched with a great gift: over you that are uninitiated, because you have a fair expectation of hope—remission of what is to be accounted for, release from bondage, close relation to God, free boldness of speech, and in the place of servile subjection, equality with the angels. For these things, and all that follows from them, the grace of Baptism secures and conveys to us.

Christ, then, was born as it were a few days ago—He whose generation was before all things sensible and intellectual. Today He is baptised by John that He might cleanse him who was defiled, that He might bring the Spirit from above, and exalt man to heaven, that he who had fallen might be raised up and he who had cast him down might be put to shame. And marvel not if God showed so great earnestness in our cause; for it was with care on the part of him who did us wrong that the plot was laid against us; it is with forethought on the part of our Maker that we are saved. Christ, the repairer of his evil doing, assumes manhood in its fullness, and saves man and becomes the type and figure of us all, to sanctify the first-fruits of every action, and leave to His servants no doubt in their zeal for the tradition. Baptism, then, is a purification from sins, a remission of trespasses, a cause of renovation and regeneration. By regeneration, understand regeneration conceived in thought, not discerned by bodily sight.

Of the Spirit

Let us therefore enquire concerning Baptism, starting, as from the fountain-head, from the Scriptural declaration, "Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." (St. John 3: 5) Why are both named, and why is not the Spirit alone accounted sufficient for the completion of Baptism? Man, as we know full well, is compound,

not simple; and therefore the cognate and similar medicines are assigned for healing of him who is twofold: for the visible body, water, the sensible element; for the soul, which we cannot see, the Spirit, invisible, invoked by faith, present unspeakably. The Spirit blesses the body that is baptized and the water that baptizes. Despise not, therefore, the Divine laver, nor think lightly of it, as a common thing, on account of the use of water. For the power that operates so mighty, and wonderful are the things that are wrought thereby. For this holy altar, too, by which I stand, is stone, ordinary in its nature, nowise different from the other slabs of stone that build our houses and adorn our pavements; but seeing that it was consecrated to the service of God, and receives the benediction, it is a holy table, an altar undefiled no longer touched by the hands of all, but of the priests alone, and that with reverence. The bread again is at first common bread, but when the sacramental action consecrates it, it is called, and becomes the body of Christ. So with the sacramental oil; with the wine: though before the benediction they are of little value, each of them, after the sanctification bestowed by the Spirit, has its several operation. The same power of the word, again, also makes the priest venerable and honorable, separated, by the new blessing bestowed upon him, from his community with the mass of men. While but yesterday he was one of the mass, one of the people, he is suddenly rendered a guide, a president, a teacher of righteousness, an instructor in the hidden mysteries; and this he does without being at all changed in body or form; but, while continuing to be in the appearance the man he was before, being, by some unseen power and grace, transformed in respect of his unseen soul to the higher condition. And so there are many things, which if you consider you will find that their appearance is contemptible, but the things they accomplish are mighty.

Now our God and Saviour, in fulfilling the dispensation for our sakes, went beneath the earth, that He might raise up life from thence. And we in receiving Baptism, in imitation of our Lord and Teacher and Guide, are not indeed buried in the earth (for this is the shelter of the body that is entirely decaying, covering the infirmity and decay of our nature) but coming to the element akin to earth, to water, we conceal ourselves in that as the Saviour did in the earth; and by doing this thrice, we represent to ourselves that grace of the Resurrection which was wrought in three days; and this we do, not receiving the sacrament in silence, but while there are spoken over us the Names of the Three Sacred Persons



Whom we believe, in Whom we also hope, from Whom come to us both the fact of our present and the fact of our future existence. It may be that thou art offended, thou who contendest boldly against the glory of the Spirit, and that thou grudgest to the Spirit that veneration wherewith He is revered by the godly. Leave off contending with me; resist, if thou canst, those words of the Lord which gave to men the rule of the Baptismal invocation. What says the Lord's command? "Baptizing them in the Name of the Father and of the Son and of the Holy Ghost." How in the Name of the Father? Because He is the primal Cause of all things. How in the Name of the Son? Because He is the Maker of Creation. How in the Name of the Holy Ghost? Because He is the power perfecting all. We bow ourselves therefore before the Father, that we may be sanctified; before the Son also we bow, that the same end may be fulfilled; we bow also before the Holy Ghost, that we may be made what He is in fact and in Name. There is not a distinction in the sanctification, in the sense that the Father sanctifies more, the Son less, the Holy Spirit in a less degree than the other two. Why then dost thou divide the Three Persons into fragments of different natures, and make Three Gods, unlike one to another, whilst from all thou dost receive one and the same grace?

"Blot Out Habits"

But do ye all, as many as are made glad by the gift of regeneration and make your boast of that

saving renewal, show me, after the sacramental grace, the change in your ways that should follow it, and make known by the purity of your conversation the difference effected by your transformation for the better. For of those things which are before our eyes nothing is altered: the characteristics of the body remain unchanged, and the mould of the visible nature is nowise different. But there is certainly need of some manifest proof, by which we may recognise the new-born man, discerning by clear tokens the new from the old. And these I think are to be found in the intentional motions of the soul, whereby it separates itself from its old customary life, and enters on a newer way of conversation, and will clearly teach those acquainted with it that it has become something different from its former self, bearing in it no token by which the old self was recognised. This, if you be persuaded by me, and keep my words as a law, is the mode of the transformation. The man that was before Baptism was wanton, covetous, grasping at the goods of others, a reviler, a liar, a slanderer, and all that is kindred with these things, and consequent from them. Let him now become orderly, sober, content with his own possessions, and imparting from them to those in poverty, truthful, courteous, affable—in a word, following every laudable course of conduct. For as darkness is dispelled by light, and black disappears as whiteness is spread over it, so the old man also disappears when adorned with the works of righteousness. So ought you to blot out your habits that tend to sin; so ought the sons of God to have their conversation; for after the grace bestowed we are called His children. And therefore we ought narrowly to scrutinize our Father's characteristics, that by fashioning and framing ourselves to the likeness of our Father's characteristics, we may appear true children of Him who calls us to the adoption according to grace.

Therefore, also, it is that after the dignity of adoption the devil plots more vehemently against us, pining away with envious glance, when he beholds the beauty of the new-born man earnestly tending towards the heavenly city, from which he fell; and he raises up against us fiery temptations, seeking earnestly to despoil us of that second adornment, as he did of our former array. But when we are aware of his attacks, we ought to repeat to ourselves the apostolic words, "So many of us as were baptised into Jesus Christ were baptised into His death." (Romans 6: 3) Now if we have been conformed to His death, sin henceforth in us is surely a corpse, pierced through by the javelin of Baptism. Flee therefore from us, ill-omened one; for it is a corpse thou seekest to despoil, one long ago joined to thee, one who long since lost his senses for pleasure. A corpse is not enamoured of bodies, a corpse is not captivated by wealth, a corpse slanders not,

a corpse lies not, snatches not at what is not its own, reviles not those who encounter it. My way of living is regulated for another life; I have learnt to despise the things that are in the world, to pass by the things of earth, to hasten to the things of heaven, even as Paul testifies that the world is crucified to him and he to the world. These are the words of a soul truly regenerated: these are the utterances of the newly-baptized man, who remembers his own profession, which he made to God when the sacrament was administered to him, promising that he would despise for the sake of love towards Him all torment and all pleasures alike.

Rejoice in the Lord

And now we have spoken sufficiently for the holy subject of the day, which the circling year brings to us at appointed periods. We shall do well in what remains to end our discourse by turning it to the loving Giver of so great a boon, offering to Him a few words as the requital of great things. For Thou verily, O Lord, art the pure and eternal fount of goodness, Who didst justly turn away from us, and in loving kindness didst have mercy upon us; Thou didst hate and wast reconciled; Thou didst curse and didst bless; Thou didst banish us from Paradise, and didst recall us; Thou didst open the prison and

didst release the condemned; Thou didst sprinkle us with clean water and cleanse us from our filthiness. No longer shall Adam be confounded when called by Thee, nor hide himself, convicted by his conscience, cowering in the thicket of Paradise. No shall the flaming sword encircle Paradise around and make the entrance inaccessible to those that draw near; but all is turned to joy for us that were the heirs of sin: Paradise, yea, heaven itself may be trodden by man: and the creation, in the world above the world, that once was at variance with itself, is knit together in friendship: and we men are made to join in the angels' song, offering the worship of their praise to God. For all these things then let us sing to God that hymn of joy, which long touched by the Spirit long ago sang loudly: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." (Isaiah 61: 10) And verily the Adorner of the bride is Christ, Who is, and was and shall be, blessed now and for evermore. Amen.

Taken from select writings and letters of Gregory, Bishop of Nyssa translated by William Moore, M.A. and Henry Austin Wilson, M.A.; found in *The Nicene and Post Nicene Fathers*, Second Series, Vol.

Litany of the Childhood of Jesus

By CONSTANCE GARRETT

I

Jesus
Born of a Virgin,
Laid in a low manger,
Bless us.

II

Jesus
Told to shepherds:
"Good tidings of great joy,"
Bless us.

III

Jesus
Found of wise men,
Thy star seen in the East,
Bless us.

IV

Jesus
Given Thy name,
Circumcised by the law,
Bless us.

V

Jesus
Presented to God,
Bless'd of old Simeon,
Bless us.



VI

Jesus
Loved in childhood,
Waxing strong in Spirit,
Bless us.

VII

Jesus
Guided by Mary,
Helping in household tasks,
Bless us.

VIII

Jesus
Taught of Joseph,
Learning to work and serve,
Bless us.

IX

Jesus
As a small child
Learning psalms and prophets,
Bless us.

X

Jesus
In the temple,
Hearing and questioning,
Bless us.

XI

Jesus
Growing in age,
Doing Thy Father's business,
Bless us.

XII

Jesus
The Child of God,
Of God taught and prepared,
Bless us.

New Records

THOSE who enjoy and cherish fine music are often disturbed by the constant appearance of recordings of the very popular compositions of the literature of great music and the frequent recording of the unusual and the exquisite. The reason for this state of affairs is not a difficult one to fathom; this is a commercial age and our recording agencies are as interested in the profit motive as are so many other ventures of a material world. For record lovers, perhaps, an answer has been found and a commentator is pleased to bring to the attention of readers THE HOLY CROSS MAGAZINE enterprise that promises to make a music lover very happy. Concert Hall Society, Inc., (250 West 57th Street, New York City) has been organized for the purpose of bringing fine music, excellently recorded, to a limited group of subscribers. Just two thousand members will be admitted to this venture, and each month during the eight months of the annual concert season, an album of fine music will go to each subscriber. Two types of music will be included: the fresh, new works of contemporary composers, and the best of the hitherto-unrecorded works of classic and pre-classic composers. The records are to be pressed from the original masters on the finest acrylite playing surface. This material is virtually indestructible and assures high fidelity recordings practically free of surface noises. The artists enlisted by Concert Hall Society to perform these "limited editions" among recordings include some of the best and most brilliant musicians of our day. A prospectus of these plans and policies of Concert Hall Society, Inc., is available and may be obtained by writing to the Society. When membership subscriptions are received by the

Society, numbers ranging from 1 to 2000 are assigned to subscribing members. Each album delivered will bear the individual's identifying subscription number, the hallmark of membership in this new venture. Two thousand is not a very large number and readers of this column who wish to take advantage of this splendid opportunity are urged to act promptly. A year's subscription, to include eleven albums, is \$105, including the Federal tax of \$5. If a pre-payment is made, a twelfth album is sent, without further charge. This "dividend" is the Bela Bartok *Sonata for Violin and Piano No. 2* and the same composer's *Four Roumanian Dances*. Toscy Spivakovsky, violin, and Artur Balsam, piano, are the recording artists. The first album is now ready and it is a superb piece of work. It is a flawless recording of Serge Prokofieff's *String Quartet No. 2 in F Major*. The Gordon String quartet is heard in this recording. A gift of a Concert Hall Society membership to a school, a parish hall, or one of our Church institutions can be a gift of enduring, tangible value.

—The Listener

Press Notes

We take pleasure in announcing a new publication, A CATECHISM ON CHRISTIAN LIVING, now in preparation and ready for distribution about February 1st. It is a collection of catechisms arranged by the Rev. Edward Schlueter, for many years Vicar of St. Luke's Chapel of Trinity Parish. The catechisms have been tried and tested by use at St. Luke's. Of approximately 100 pages, the book is bound in heavy paper and will sell for 75c. Orders placed now will be filled on receipt of the book from the printer.

We appeal for several copies of

the January, 1945 issue of the HOLY CROSS MAGAZINE to complete our files.

The HOLY CROSS MAGAZINE is published by the Order of the Holy Cross. All the business details are handled by the Holy Cross Press office, but it is the Order that has to foot the bills, and meet deficits in publication if and when they occur. Recently, The Press had to "borrow" from the Order to meet unusually heavy current bills. We mention this simply to let you see how much we depend on your help in getting new subscriptions for the MAGAZINE, and how important it is (for us, at least) that old subscriptions be renewed without delay. Every NEW subscription will lighten our financial burden, and will release money for the other works of The Order.

To Our Readers

We are sorry that it has been necessary to discontinue the book reviews in the HOLY CROSS MAGAZINE. We appreciate the many letters which we have received from our readers saying how they enjoyed and profited by the reviews. Due to the pressure of work, it was found impossible to do justice to the books which were sent us.

We plan, however, to print each month a list of books which we think will be of interest. It must be understood that these books will probably not have been read by anyone on the MAGAZINE staff. We cannot, therefore, take any of the responsibility in vouching for the orthodoxy or correctness of the ideas expressed by the various authors.

It is sincerely hoped that nothing unorthodox will be found in any of the books we list, but should it so happen, please do not infer that the Order holds similar views.

Community Notes

ON Tuesday, the twenty-sixth of November, Mr. Holt Willard, an old time friend of the Order, drove Fr. Superior down to New York City with all his luggage for his trip to England and Liberia. After depositing this luggage at the dock Fr. Superior spent the night in the city and the next day met Fr. Parker, O.H.C. when he arrived on the Queen Elizabeth. They both returned to West Park that afternoon. We were all delighted to see Fr. Parker again and to hear all about his experiences in England. He appears to be none the worse for undergoing the rigours of an English fall and winter and of the scarcity of food in England.

Thursday afternoon at a quarter to five our Fr. Superior said his final farewell to the Community, and Br. George drove him over to Poughkeepsie to catch a train for New York. As you all know, he sailed to England on the Queen Elizabeth and hopes to fly for Freetown, Sierra Leone, on the nineteenth of December. May we ask our readers again to remember him in their prayers during the next four months?

We have recently heard from Fr. Tiedemann. During December he preached at St. Matthias' Church, St. Luke's Church and Church of the Holy Nativity, all in Los Angeles.

In another part of this issue will be found the Fr. Superior's official announcement of our withdrawal from Nixon, Nevada. Fr. Adams will return to West Park in January, but Fr. Tiedemann is to stay in the West until Easter.

From Fr. Bessom

Fr. Bessom, en route for Bolahun, left New York September 6th on the Motorship 'Talisman'

and reached Dakar, Senegal, on September 15th. He celebrated there for local Anglicans on the following Sunday. Going overland to get shipping at Bathurst, British Gambia, he celebrated and preached in St. Mary's Pro-Cathedral.

Books Wanted

The Library at West Park is very anxious to secure copies of the Journals of General Convention. We possess copies for only 1913 and 1937. If any priests or others possess such Journals and would be willing to let us have them for our library we would be much obliged. Please communicate with The Librarian, The Order of the Holy Cross, West Park, N. Y.

We are missing the 1935 edition of the Living Church Annual. Could any of our friends supply us with a copy of this? Please write first so that we don't receive several copies.

Book Notice

A very delightful book that has recently come to our attention is "A Rendezvous with Destiny," a picture of the life and career of the late President Franklin Delano Roosevelt. It is written by the Reverend Archibald Campbell Knowles, so well known from his book, "The Practice of Religion." Incidentally, the sale of the latter has passed the hundred thousand mark.

The Order of the Holy Cross sends to all of you its best wishes for a blessed and prosperous New Year.

January Appointments

Fr. Baldwin will show the African pictures at St. George's Church, Flushing, Long Island, on the twelfth of January.

Fr. Parker is to preach a Mission at St. John's Church, Milwaukee, from the nineteenth to the twenty-ninth.

Fr. Adams is to preach in Los Angeles on the fifth and to have a conference with the western members of the Society of St. Stephen. From the seventeenth to the twenty-second he will be at Nashota Seminary and in Chicago, holding meetings with the Seminary Associates and with the Society of St. Stephen. On the twenty-fourth he will attend the annual meeting of the Society of St. Stephen in Philadelphia.

Our readers will notice that in this issue of the magazine contains the Index for 1946. The Index can be removed easily for insertion in the December number. Hitherto, the Index has been printed separately later in the year, and the delay in sending it caused much inconvenience to those readers who requested



ST. ANSELM'S ALTAR, HOLY CROSS

An Ordo of Worship and Intercession, Jan.-Feb. 1947

6. *Thursday*. G. Mass of Epiphany i col. (2) of St. Mary (3) for the faithful departed (4) for the Church or Bishop.
7. St. Anthony, Ab. Double. W. gl.
8. *Of St. Mary*. Simple. W. gl. col. (2) St. Prisca, V.M. (3) of the Holy Spirit pref. B.V.M. (Veneration).
9. 2nd Sunday after Epiphany. Semidouble. G. gl. col. (2) of St. Mary (3) for the Church or Bishop cr. pref. of Trinity.
10. SS. Fabian and Sebastian, MM. Double. R. gl.
11. St. Agnes, V.M. Double. R. gl.
12. SS. Vincent and Anastasius, MM. Double. R. gl.
13. *Thursday*. G. Mass of Epiphany ii. col. (2) of St. Mary (3) for the Church or Bishop.
14. St. Timothy, B.M. Double. R. gl.
15. Conversion of St. Paul. Double II Cl. R. gl. cr. pref. of Apostles.
16. 3d Sunday after Epiphany. Semidouble. G. gl. col. (2) St. Polycarp, B.M. cr. pref. of Trinity.
17. St. John Chrysostom, B.C.D. Double. W. gl. cr.
18. *Tuesday*. G. Mass of Epiphany iii col. (2) of St. Mary (3) for the Church or Bishop.
19. St. Francis de Sales, B.C.D. Double. W. gl. cr.
20. *King Charles, M.* Simple. R. gl. col. (2) of St. Mary (3) for the Church or Bishop.
21. *Friday*. G. Mass as on January 28.
- February 1. St. Ignatius, B.M. Double. R. gl. col. (2) St. Bridget, V.
2. Septuagesima. Semidouble. V. Before principal Mass Blessing of Candles and Candelmas Procession (but candles are not held during Mass this year): at Mass col. (2) of St. Mary (3) for the Church or Bishop cr. pref. of Trinity.
3. Purification B.V.M. (translated from February 2). Double II Cl. W. gl. col. (2) St. Blasius, B.M. cr. prop. pref. Tract instead of Alleluia in festal and votive Masses till Easter.
4. *Tuesday*. V. Mass of LXX col. (2) of the Saints (3) for the faithful departed (4) *ad lib.* Gradual without Tract in ferial Masses till Lent.
5. St. Agatha, V.M. Double. R. gl.
6. St. Titus, B.C. Double. W. gl.
7. *Friday*. V. Mass of LXX col. (2) of the Saints (3) *ad lib.*
8. *Of St. Mary*. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M. (Veneration).
9. Sexagesima. Semidouble. V. col. (2) St. Cyril of Alexandria, B.C.D. cr. pref. of Trinity.
10. St. Scholastica, V. Double. W. gl.
11. *Tuesday*. V. Mass of LX col. (2) of the Saints (3) *ad lib.*
12. *Wednesday*. V. Mass as on February 11.
13. *St. Kentigern, B.C.* Simple. W. gl. col. (2) of the Saints (3) *ad lib.*
14. *St. Valentine, P.M.* Simple. R. gl. col. (2) of the Saints (3) *ad lib.*
15. *Of St. Mary*. Simple. W. Mass as on February 8.

- For the Anglican Communion.
- For Vocations to the Religious Life.
- For the peace of the world.
- Thanksgiving for the Sacrament of Baptism.
- For the tempted.
- For the oppressed.
- For St. Vincent's Guild.
- For those in need.
- For the Bishops of the Church.
- For the Conversion of the Jews.
- Thanksgiving for the Sacrament of Holy Matrimony.
- For the clergy.
- For the Order of the Holy Cross.
- For the Novitiate.
- For all in authority.
- For social justice.
- For the Episcopal Church.
- Thanksgiving for those who have lived holy lives.
- For Christian family life.
- For the homeless of the world.
- For the sick and suffering.
- For the Oblates of Mt. Calvary.
- For the Priests Associate.
- For the Seminarists.
- Thanksgiving for the gifts of the Spirit.
- For all Religious Orders.
- For increased almsgiving.
- For Domestic Missions.
- For Foreign Missions.
- For all prisoners.
- For college students.

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